

**SELECTIONS**  
FROM THE  
**VERNACULAR NEWSPAPERS**  
PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND  
CENTRAL PROVINCES,

Received up to 31st December, 1870.

~~~~~  
**POLITICAL (DOMESTIC).**

THE *Dabdaba-i-Sikandar* of the 19th December alludes to a rumour, for the truth of which, however, he does not vouch, that a Government Agent is about to be sent to Seistan. The object of this arrangement is at present not known; when it is the editor promises to make it public. He also condemns the practice of sending news insufficiently authenticated to newspapers, merely to give them weight, and instances the fact that a report prevailed some time ago that the King of Persia had promised to assist Sirdar Yacoob Ali Khan, and had sent him 12 guns; all of which was untrue.

The *Shola-i-Tur* of the 20th December, under the heading "Loss of Notes," says it has been ascertained that a statement has been laid before Government showing that notes to the amount of Rs. 2,50,000 have been lost, or made away with, generally in transit by post.

The *Panjabi Akhbar* of the 24th December publishes an article headed "Etiquette to be observed towards Native Chiefs at Durbars." The writer says that the Governor-General has ruled that Native Chiefs must accept the places assigned to them in Durbar, and that any refusal to do so will render them liable to punishment. But, the writer adds, it is not in the power of the Governor-General to award the punishment, as he has sent the case of the Jodhpur Raja to the Secretary of



State for India for orders; and he further thinks that the order of the Governor-General is not likely to conduce to the unity and friendship between the Government and Chiefs of India, but that, on the contrary, it will create displeasure; which, although they may not display any signs of it, it is the duty of the rulers of the day to avoid. He goes on to say that "it is really not the wish of the British Government to lessen the rank or dignity of any Chief, nor to deprive any one of his rights, and we are sure that the Secretary of State will deal leniently with the Jodhpúr Chief, and will cancel the orders the Governor-General passed on his case." He concludes by observing that the Chief of Jodhpúr has gone to the camp of the Rana of Oodeypúr to beg his intercession with the Governor-General in arranging the matter.

The *Akhbár-i-Alam* of the 22nd December, quoting the *Shams-ul-Akhbár*, alludes to the case of a contractor in the Public Works Department who claimed some balance, and failing to realize it placed the matter in Court. In due time he obtained a decree, and when the officer refused to pay the amount the decree-holder caused the office furniture to be attached. The writer adds that there is great talk about this, concerning the legality or otherwise of a Magistrate or Judge attaching the furniture in a Government office.

#### POLITICAL (FOREIGN).

The *Dabdaba-i-Sikandarí* of the 19th December says that the Mahárája of Jodhpúr has gone to the camp of the Rana of Oodeypúr for the ostensible purpose of arranging his differences with the British Government through that Chief.

Under the heading "Russia," the same paper declares that there is great sickness in the Russian army in Central Asia, and that the Russian General is enlisting the natives as troops.

It is further said that roads are being constructed, and wherever Russian power is established there are police stations, hospitals, &c.



The General is said to have ordered that all the Amir's chiefs, and nobles of Samarkhund, shall present themselves every week to pay their respects.

The *Shola-i-Túr* of the 20th December notices an extensive robbery in Dhosee, Jeypúr territory. The mail was attacked by four men on foot; one of the runners was killed, the other wounded. It is further said that no less than four great robberies have been carried out in a very short time, thousands of rupees worth of property has been plundered, and no clue whatever obtained to it or the thieves.

The *Najm-ul Akbbár* of the 16th December, in a lengthy article, alludes to the late mortality amongst Rajas, or native gentlemen of note. He instances the Gúekwar of Baroda, the Raja of Kolapúr, and the Mahárája of Kheeree. The writer is of opinion that this mortality gives rise to strange ideas; and that it appears as though the average term of life such men enjoy is not more than 30 or 40 years; indeed there are few positions in which men die so young, and it is a matter of regret that the easy life they have of it should be so soon brought to a close. At the same time the writer is of opinion that what is called ease and pleasure, is not so in the true meaning of the words; but, on the contrary, the means of destroying life. They die from ease and inactivity; no children are born to them; and during the reign of Hindústánís many Chiefs have died childless, while others have died leaving very young children. Very few Rajas have lived long enough to obviate the necessity of Government taking the management of their estates into its own hands during their children's minority. He is further of opinion that this unhappy state of affairs is mainly attributable to the prevailing custom of debauchery.

The writer then proceeds to say that the Raja of Kolapúr left India provided with food, but that on the other side of Suez he "felt another air blow over him, and had all this food thrown overboard;" in short, as he progressed, so did his courage



desert him, and the result was that at Florence, in the prime of life, he left this world. "We had scarcely had time to forget the case of the Raja of Kuppúrtolá, when this news came upon us, and we are now certain that few Hindú Rajas will desire to go to England; for, although they may have been ambitious enough to do so, these two incidents have damped their ambition completely. May God show us that day when these Rajas will display a proper feeling, and confine themselves to their own customs, and by so doing reap the blessing of seeing their children grown up, while they themselves enjoy life."

#### EDUCATIONAL.

The *Najm-ul Akhbár* of the 1st December begins an article with the reflection "What a great evil is Avarice!" and proceeds to say that since rewards have been offered by Government for the compilation of books for the education of native females, many books have been printed and many rewards claimed. But the writer finds fault with some of the titles of these works; for instance, the "Deurani," "Jethani," "Sás," "Bahin," &c., &c., and says that when he reads these he cannot refrain from laughter. He proceeds to say that great Maulvies are now writing books for the daily use of females, that there are all kinds of foolish things in them, and when the authors shake their beards and talk like women, it is a sight to see. "Let young girls read the books or not, the heart is gladdened by the words and conversation of these Maulvies and Pandits. A wag is said to have advised a Pandit not to insert his own name as the author, but to put his wife's name instead, and a reward would certainly fall to his lot."

#### MISCELLANEOUS.

A correspondent of the *Matla-i-Núr* of the 12th December mentions that at Madhopúr, a gambler named Ghaseeta has astonished people by losing all he had in the shape of goods and chattels, and then staked his wife to be played for, losing her also. The father of the gambler, to avoid the disgrace of the



thing, is reported to have redeemed the woman by paying a certain sum, but the affair appears to have created a great sensation. The editor, who gives the above news on the authority of a correspondent, says it is surprising that things should have come to such a pass, and the Police be unaware of the facts. He thinks it a great pity that gamblers should always behave so disgracefully, and yet no serious notice be taken of their conduct.

The *Mufid-ul-Andam* of the 15th December, in the epitome of Lucknow news, draws attention to the newly-coined pice, which he says are "becoming daily cheaper."

Things have come to such a pass that 24½ gandas can be obtained for one rupee, and this causes much distress and trouble to the working classes. In the first instance the authorities noticed this matter, but no one now gives it a thought.

The *Shola-i-Tur* of the 20th December alludes to the ceremony of parading the car of Parasnath, a custom indulged in by the Saraogee sect, but prohibited by the local authorities of most cities on account of the probability of serious disturbances resulting from it. The writer says that, for the same reason, this procession was not permitted in the time of former rulers, but that the Saraogees never lose an opportunity of petitioning for authority to carry out their custom, which is abhorrent to the orthodox Hindús; and only recently they successfully petitioned the Deputy Commissioner of Gúrgáon, whereupon the opposite party appealed to the Commissioner of the Division (Delhi), who, after referring to former correspondence on the subject, not only forbade the procession, but pointed out to the Deputy Commissioner of Gúrgáon that, in setting aside former orders and consenting to a movement likely to cause a breach of the peace on religious grounds, he was not acting wisely. The Commissioner is said to have furthermore intimated that any Saraogee who may in future present a petition of this nature will be liable to a fine of Rs. 50, and six months' imprisonment. The writer highly



commends the conduct of the Commissioner in this matter, as he says it is quite clear that this sect, ever on the alert to gain their object, would act in a similar manner in future, and if they were successful, and the car was paraded, a great disturbance would be the result. But that this timely order of the Commissioner has put a stop to it all; for the car would not only have been paraded at Rewari, but at Agra, Delhi, Muttra, and other places; besides which the chief Saraogee districts are in Márwár and Rajpootáná, in which places even the ceremony is prohibited. The writer concludes by stating that in Jeypúr one Jatha Ram, a Saraogee, begged hard of the State to be allowed this boon, but the fear of a disturbance prevented it, and the petition was refused.

The *Najm-ul-Akhbár* of the 1st December publishes an article headed "Agriculture in Hindústan." The writer enquires the reason why no advancement or improvement has been effected in this art, and why people are so regardless of their own interests that they do not take the earth's treasures to the fullest extent. He proceeds to say that, while improvement in other respects may be seen around, none is apparent in the cultivation of the soil, and the old plough used in the days of Adam still remains. He acknowledges that the Government has done its best to improve this state of things, but without avail. He then goes on to account for this apparent apathy, which he considers attributable to the general impression among cultivators that if they increase their cultivation they will be made to pay increased revenue to Government, so that the hardships imposed by the income-tax will be increased; it is therefore considered the wisest plan to go on as usual, and leave well alone as there is peace and quietness in it. But at the same time the number of wells he thinks should be increased.

The *Riyáz-i-Núr-i-Hind* of the 10th December, referring to the Vaccination Reports for the years 1869-70, is of opinion that the people generally offer objections to the measure. In some instances, in the Kurnál District, villagers are said to



have turned out with clubs to oppose the entry of the vaccinators. The plea of loss of caste is set up by some, while others run away, or throw themselves at the feet of the vaccinators and beg them to spare their children and operate upon them instead. At the same time it is admitted that the zemindars of other places have engaged sixty-five vaccinators to be distributed about among the villages.

In the epitome of news, the *Najm-ul-Akhbár* of the 16th December offers some remarks upon the sanitary arrangements of Meerut. The writer says that the cleansing of the city is in the hands of sweepers and water-carriers, who do the work by contract, and do it very inefficiently. He is further of opinion that the *pucca* drains into which the dirt and filth runs ought to be well cleaned, instead of which the water is allowed to collect in them, and is thence sprinkled on the roads of the by-lanes, which is an exceedingly unhealthy practice.

A correspondent of the *Rohilkhund Akhbár* of the 17th December, in offering some remarks on the liberality of the Raja of Vizianagram in regard to the provision of a Town Hall for the city of Benares and a steam-boat for the Municipality of that station, thinks that although this is all very praiseworthy, still "in doing there are a hundred defects, but in not doing only one," and the Municipality ought to be able to look after themselves, when nearly a lakh of rupees is collected as town duty alone. He proceeds to say that the Maharája has always taken a lively interest in the welfare of his fellow-countrymen, and considers the expenditure of lakhs of rupees on the education of the people as nothing; he ought, therefore, rather to have provided a small ship fitted up for the purpose of conveying Hindús to England annually, and he might have had it so arranged that the ship could also carry cargo, and thus pay its own expenses. Furthermore, instead of the Town Hall at Benares, there might have been a house built in England for the reception of Hindús, where men of that caste might reside and perform their religious duties without let or hindrance.



The *Koh-i-Nur* of the 24th December, in his epitome of news, mentions that at Muttra and Bindrabun the dead bodies of Hindús are flung into a branch of the Jumna, that the water has become quite stagnant, and that this is the cause of so much sickness, as the water is used by the inhabitants.

The *Tahzib-ul-Akhláq* of the 24th December, a new paper, issued on the day of the Eed festival, points out to the Mahomedans the advantages of civilization and good breeding, and calls upon them to abandon their superstitious notions, and promote a better state of things by every means in their power.

The *Benares Akhbár* of the 22nd December, referring to the destruction by fire of between thirty and forty houses at Kot Kangra, considers the Police in great measure to blame, as they did nothing towards assisting in extinguishing the flames; although, he says, an Inspector and others were near at hand in a boat, but refused to render assistance because the fire was not in their "*Elaka*," or their legitimate work. The writer thinks that it would be but right for the Government to enquire into this.

The *Benares Akhbar* of the 29th December complains of the misconduct of the Railway Police, who are said to cause great trouble and annoyance to travellers after they have received their tickets by searching their bundles, a process which often causes delay, and not unfrequently leads to their losing their passage, as the train moves off without them.



The following Vernacular newspapers have been examined in this report, viz. :—

| No. | NAME OF NEWSPAPER.                            | WHERE PUBLISHED. | DATE. |      | DATE OF RECEIPT. |      |
|-----|-----------------------------------------------|------------------|-------|------|------------------|------|
|     |                                               |                  | 1870. |      | 1870.            |      |
| 1   | <i>Gwalior Gazette,</i> ...                   | Gwalior, ...     | Decr. | 11th | Decr.            | 23rd |
| 2   | <i>Matla-i-Núr,</i> ...                       | Cawnpore, ...    | "     | 12th | "                | 23rd |
| 3   | <i>Mufid-ul-Anám,</i> ...                     | Futtehgurh, ...  | "     | 15th | "                | 23rd |
| 4   | <i>Allygurh Institute Gazette,</i> ...        | Allygurh, ...    | "     | 16th | "                | 23rd |
| 5   | <i>Rajpútána Social Science Congress.</i> ... | Jaipore, ...     | "     | 16th | "                | 23rd |
| 6   | <i>Kárnámah,</i> ...                          | Lucknow, ...     | "     | 19th | "                | 23rd |
| 7   | <i>Dabdaba-i-Sikandarí,</i> ...               | Rampore, ...     | "     | 19th | "                | 23rd |
| 8   | <i>Nasím-i-Jaunpore,</i> ...                  | Jaunpore, ...    | "     | 20th | "                | 23rd |
| 9   | <i>Shola-i-Túr,</i> ...                       | Cawnpore, ...    | "     | 20th | "                | 23rd |
| 10  | <i>Najim-ul-Akhhár,</i> ...                   | Meerut, ...      | "     | 1st  | "                | 24th |
| 11  | <i>Riyáz-i-Núr-i-Hind,</i> ...                | Muradabad, ...   | "     | 3rd  | "                | 24th |
| 12  | <i>Buland-i-Akhhár,</i> ...                   | Ditto, ...       | "     | 5th  | "                | 24th |
| 13  | <i>Najm-ul-Akhhár,</i> ...                    | Meerut, ...      | "     | 8th  | "                | 24th |
| 14  | <i>Riyáz-i-Núr-i-Hind,</i> ...                | Muradabad, ...   | "     | 10th | "                | 24th |
| 15  | <i>Málwá Akhhár,</i> ...                      | Indour, ...      | "     | 14th | "                | 24th |
| 16  | <i>Najm-ul-Akhhár,</i> ...                    | Meerut, ...      | "     | 16th | "                | 24th |
| 17  | <i>Rohilkhund Akhhár,</i> ...                 | Muradabad, ...   | "     | 17th | "                | 24th |
| 18  | <i>Agra Akhhár,</i> ...                       | Agra, ...        | "     | 20th | "                | 24th |
| 19  | <i>Oudh Akhhár,</i> ...                       | Lucknow, ...     | "     | 20th | "                | 24th |
| 20  | <i>Akmal-ul-Akhhár,</i> ...                   | Delhi, ...       | "     | 21st | "                | 24th |
| 21  | <i>Mufid-ul-Anám,</i> ...                     | Futtehgurh, ...  | "     | 22nd | "                | 26th |
| 22  | <i>Panjábi Akhhár,</i> ...                    | Lahore, ...      | "     | 24th | "                | 26th |
| 23  | <i>Majma-ul-Bahrain,</i> ...                  | Ludhiana, ...    | "     | 22nd | "                | 27th |
| 24  | <i>Koh-i-Núr,</i> ...                         | Lahore, ...      | "     | 24th | "                | 27th |
| 25  | <i>Urdú Márwár Gazette,</i> ...               | Jodhpore, ...    | "     | 19th | "                | 27th |
| 26  | <i>Urdú Delhi Gazette,</i> ...                | Agra, ...        | "     | 24th | "                | 27th |
| 27  | <i>Málwá Akhhár,</i> ...                      | Indour, ...      | "     | 21st | "                | 28th |
| 28  | <i>Jahwa-i-Túr,</i> ...                       | Meerut, ...      | "     | 23rd | "                | 28th |
| 29  | <i>Allygurh Institute Gazette,</i> ...        | Allygurh, ...    | "     | 23rd | "                | 29th |
| 30  | <i>Rajpútána Social Science Congress,</i> ... | Jaipore, ...     | "     | 23rd | "                | 29th |
| 31  | <i>Tahzib-ul-Akhláq,</i> ...                  | Allygurh, ...    | "     | 24th | "                | 29th |
| 32  | <i>Kárnámah,</i> ...                          | Lucknow, ...     | "     | 26th | "                | 30th |
| 33  | <i>Nasím-i-Jaunpore,</i> ...                  | Jaunpore, ...    | "     | 27th | "                | 30th |
| 34  | <i>Akhhár-i-Alam,</i> ...                     | Meerut, ...      | "     | 22nd | "                | 31st |
| 35  | <i>Meerut Gazette,</i> ...                    | Ditto, ...       | "     | 24th | "                | 31st |
| 36  | <i>Najm-ul-Akhhár,</i> ...                    | Ditto, ...       | "     | 24th | "                | 31st |
| 37  | <i>Jagat Samáchar,</i> ...                    | Ditto, ...       | "     | 19th | "                | 23rd |
| 38  | <i>Benares Akhhár,</i> ...                    | Benares, ...     | "     | 22nd | "                | 23rd |
| 39  | <i>Hindi Márwár Gazette,</i> ...              | Jodhpore, ...    | "     | 19th | "                | 27th |
| 40  | <i>Jagat Samáchar,</i> ...                    | Meerut, ...      | "     | 26th | "                | 31st |
| 41  | <i>Benares Akhhár,</i> ...                    | Benares, ...     | "     | 29th | "                | 31st |

ALLAHABAD:  
The 8th January, 1871.

GEORGE WAGENTREIBER,  
Govt. Reporter on the Vernacular Press of  
Upper India.